

CHRISTIAN SECRETARY.

REV. ELISHA CUSHMAN, EDITOR & PROPRIETOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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POETRY.

Selected for the Christian Secretary.

In June, 1793, printed queries from London, were addressed to most of the popular ministers in England, to which an answer was requested, on, or before the 15th of July. The following was the answer of the late Rev. SAMUEL MEDLEY, of Liverpool.

In what county is your place of worship situated?

In one that's sea-washed all the year,
T'leapt an author—Lancashire.

In what town, parish, or village?

In one where sin makes many a fool,
Known by the name of Liverpool.

Is it a church, chapel, or meeting?

Why, my good sir, 'tis very true,
'Tis chapel, church, and meeting too,
And in it things both old and new.

By what denomination of professing christians is your congregation distinguished?

By one that's most despised of all,
What folks, in general, Baptist call.

Will you favor us with your Christian and sir-name at length, as the minister of the place, with your de-

gree or any other addition?

My Christian name is called a Saint,
My sir-name, rather odd and quaint;
But to explain the whole with ease,
Saint Samuel Medley, if you please;
And you from hence may plainly see
That I have taken A Degree.

Have you an assistant minister—be pleased to sub-

join his name.

Oh yes! I've one of whom I boast,
His name is called the Holy Ghost!

When are your stated times of worship?

On Lord's day, thrice;
On week days, twice.

What number of people attend?

Ah, many come, my worthy friend;
I dare not say they all attend:
But tho' so many, great and small,
I never number them at all;
For that was once poor David's fall.

By what means was the gospel first introduced, and what particular providence attended its introduction?

ITwas the good hand of God no doubt,
That brought this blessed event about;
But this took place so long ago,
That when that happened, I don't know.

What success has the gospel had, and what opposition has it met with?

All the success that God designed,
On dead, and dumb, and deaf, and blind,
And though opposed by earth and hell,
The Lord the Spirit owns it still.

What is the present state of your church, and what encouraging prospects of future usefulness?

The church is in the wilderness;
And as for future usefulness,
The pleasing prospect is—free grace.

If a meeting or chapel, when or by whom was it first built?

'Twas built and finished where it stands,
Like other places—by men's hands;
And as upon the wall is seen,
In seventeen hundred eighty nine.

Is it incumbered with debt, &c.?

Incumbered with debt,
It is certainly yet,
Tho' I at present don't state it;
But if ever from home
I a-begging should come,
I'll readily to you relate it.

What are the names of the stated ministers who have labored in your church from its commencement to the present period?

Not many, as you will quickly see;
The only one has been—poor me.

What particulars concerning all, or any one of them, or their writings, do you think will interest the public attention?

— Why, I of this question—of great or of small,
To the best of my knowledge, know nothing at all.

What places in your neighborhood do you supply, which have no stated minister?

Indeed, good sir, I seldom roam,
For I have full employ at home.

Is your neighborhood favorable to the Gospel? What obstructs its progress? and can you suggest any method for spreading it more effectually?

Our neighborhood, as I suppose,
But little of the Gospel knows,
And less of love unto it shows:
And for obstructions—why, the chief
Are ignorance and unbelief;

And the best means to make it spread,
Is power from Christ—the church's head.

Have any remarkable providences taken place, &c.?

Yes, many, tho' I think it best

They be not publicly expressed.

We will thank you for a list of the ministers and places where the Gospel is faithfully preached in your country?

The places are many, and ministers too,
But I can't recollect them to send them to you.

Please to add the name of the book-seller, &c.?

The book-seller, whom I retain,

Is called—Mr. Samuel Crane.

And thus to your queries I've made a reply,

Which you will receive the fifteenth of July,

And for the present, sir—good bye.

the designs of the Christian church; so that I should be left to act freely, and, if I should see fit on reaching the upper provinces, could abandon the boat altogether, and proceed over land either to Asam or any of the tributary Shyan states.—By myself, and the missionaries with me in Ava, the proposed tour was considered very important; Hitherto no effort has been made, by any agent of the Christian church, to explore the field north and east of Ava. The bible and tract societies, as well as the Board of Missions, need information in order to labor judiciously. The population, the languages spoken, the character and manners of the people, and the facilities for doing them good, should not remain a mere matter of conjecture. If any thing can now be done for the well-being of the people, it should be known. Anxious to ascertain this fact, as well as to learn the extent of the field, I have undertaken this journey with pleasure, though not without some fears relative to the result.

Left home about 4 o'clock in the morning, having four lascars and five Burmans. The lascars and one Burman are professional boatmen, the other four Burmans are Christians, and will assist in rowing the boat. One of these last is nearly fifty years old, has been a military officer, and travelled extensively both in Burmah and the Shyan states. Having for years been in charge of a Burman troop, he is a little inclined to be dictatorial; yet, with this drawback on his natural temper, I consider him a valuable assistant, on account of his knowledge of the country. The other three are young men, amiable, active and intelligent, and will serve me to the very utmost of their power.

We had passed Ava and Sagaing when the first light of morning broke upon us. In a short time the outlines and most prominent objects of these two cities could be discerned, and, as the light increased, the whole was spread out before the eye, like a vast map. The two cities appear to the best advantage from this point, and probably this is the best hour in the day for seeing them. The tall, slender spires and minarets, shooting up in every direction, and the great number of pagodas and temples, scattered over Sagaing hills, are indications of population, wealth and power. The spire which rises above the throne of Alompra, looks down proudly upon all the rest. A large, costly monastery, built by the queen, is seen to great advantage from this place. On the east side of the river, rising abruptly from the water, is a small conical hill, covered with small pagodas, temples and idols, and around the base are a number of monasteries. On the west side is a large Burman, and on the east side a large Kathayan, village. The hill is called *Shway kyet yet*, (Scratch of the golden bird.) The legend says, that many ages since, when Gaudama was a quail, and passing over various countries, he rested on this spot, and scratched for food. It was this scratch that formed the hill, and gave to it its sanctity. On the water side you can see the hill by several flights of well-formed stairs, which lead to a small, neatly built zayat, from which you can have a delightful view of Ava and Sagaing.

Mercinary Notices of some Inquirers.

Nothing, however, is more manifest to the laborer, even in such an inviting field as this, than that the Holy Spirit, and he alone, can reclaim the heathen world. I will mention one instance among many, where our hopes have been greatly encouraged, and how the case has thus far turned out. A tall, grey-headed chief, or headman, came after the gathering of customs was over, stated that he had been at my doors during that time in company with others, had become impressed with a sense of his need of the true religion, and wished to know more of the true 'retham.' I took him into my study, we read together for several hours from Matthew, Isaiah, the Psalms, and from Proverbs. He quoted from eighteen poets, whose doctrines he said corresponded with what he read of the one true God. He knelt with me and left me with a very solemn countenance. After a few days he came again and urged the interesting inquiry, Who is Jesus Christ? How can you say he is God, when there is but one God. I answered his queries by referring him at once to such passages as 1 Timothy, 3: 16; Hebrews, 1: 1—2; and his mind appeared convinced and satisfied. After a few days I saw him on one of my school visitations. The ashes were on his forehead. I asked him why he did it. He plead the custom of his people, and said he could not become a Christian all at once. In one or two weeks he came again, said his only desire was to attend to the affairs of his soul. He had an office in government, which gave him enough for the body, but his soul needed nourishment. He might die in a very few days, and unless God were his friend, he should be eternally miserable. He passed two or three hours again in searching the Scriptures; and on rising to go away, told me he had a younger brother, whom he wished might succeed him in his important office; that there was some doubt whether another candidate would not obtain it; and he therefore wished me to use my influence with the collector in securing his friend in the succession. When I told him I had nothing to do with such affairs, his hope seemed to flee; and he left me with a dejected countenance and I have not seen him since. In view of such facts as this I have felt assured that if Christians in America knew the amazing responsibility which their missions bring upon them to pray for the Holy Spirit to accompany his word, surely they would strive together with us in their prayers for us. We must besiege the throne of grace day and night till the salvation of India come out of Zion.

From the Baptist Missionary Magazine.

BURMAH.

JOURNAL OF MR. KINCAID.

Tour to Mogauing—Northern aspect of Ava and Sagaing.

Jan. 27, 1837.—Col. H. Burney, the British Resident at the court of Ava, having made arrangements for sending a small boat with despatches to Mogauing, kindly offered me the privilege of taking charge of the boat; and thus placed within my reach a very favorable opportunity for visiting the northern provinces of Burmah. The Resident did not wish to place upon me the least responsibility—he had no service for me to perform; his only object was, to contribute to the acquisition of knowledge, and to further

Solid masonry then rises on the top of this, but how many cubits high I am unable to ascertain. The object in covering them to such a great depth with sand and glass, is to secure them from depredation. Just in front of this pagoda, and standing on the margin of the river, are two sphinxes, of vast size, that look down frowningly upon boats passing below. Between these fabled monsters are the broad stairs and street that lead up to the pagoda.

A little after sun-down, put up at Yalayman, a pleasant little village on the west side of the river. During the day, have passed 16 or 17 villages; some of them are small, but most of them have from fifty to a hundred houses. Shing-maga is a very pleasant town, has two respectable bazaars, and is surrounded by a wide, fertile valley. One part of the town stands upon high ground, and affords one a fine view of the neighborhood on both sides of the river. It has a great many pagodas and monasteries, which give the town an appearance of former wealth, and population much beyond what it has at present. On the east side of the river the valley is very wide, and spotted with villages in every direction. Large groves of palm and tamarind point out the local position of villages and monasteries.

Kyouk-myoung—Mokesobo—Senkoo.

29. The morning was delightfully pleasant and cool, so that I found no difficulty in walking on shore till ten o'clock. The sun was sinking behind the hills when we came before Kyouk-myoung, now a village, but seventy years ago a large fortified city. It was built by Alompra, but the bricks were not well made, and, being soon after abandoned, the walls are falling down. The site is well chosen. The ground is moderately high, and looks over a wide, fertile valley. From this city a road runs directly west over the hills to Mokesobo, celebrated in Burman history as the birth-place of Alompra. Mokesobo is said to be a strongly fortified city, surrounded by a deep, broad moat; but the country around is barren, and the water interminably bad.

On the east side of the river, about five miles below this, are the ruins of Senkoo, a city that was built previous to the existence of Burman records. When Pagan was built, about 800 years ago, the walls and towers of this city were falling down; but then its origin and history were subjects of mere conjecture, and consequently associated with the most extravagant fables. There is, among the ruins, one large pagoda, which has been kept in repair from generation to generation, amidst all their revolutions, and is esteemed a place of great merit. There is now a fine and apparently flourishing village of 300 houses.

Have passed 21 villages, lying on both sides of the river, and, as the valley is very wide, running off for many miles to the east, I am told the towns are large and thickly scattered in the interior. A more charming and fertile valley could not be seen. The hill which rises above the hill by several flights of well-formed stairs, which lead to a small, neatly built zayat, from which you can have a delightful view of Ava and Sagaing.

Amarapura—Thay-byo—Mengoong pagoda.

About 11 o'clock, we fastened to a small bank opposite to Amarapura, and nearly a mile from the city. At this season of the year the water is low, so that the city stands inland; but in the time of high water, you can come immediately up to the houses in boats. After remaining here more than two hours, for the men to purchase a few more articles for the journey, and to breakfast, took leave of Mr. Simons and Mr. Webb, who had accompanied me as far as this in a small boat. The men plied the oars with great assiduity, till dark, when we reached Thay byo, a small but pleasant village on the west bank. Have passed to-day 14 villages, many of them respectable in size, and pleasantly situated. On the east side of the river, the country is level and extensively cultivated, but on the west, the Sagaing hills, with a firm, rocky base, rise up from the water, leaving only here and there a small nook, in which fishermen have erected their hamlets.

The head-man of the village very kindly placed two men as a watch near our boat, that we might not be disturbed by thieves in the night.

28. By the earliest dawn we were off, and at sunrise reached Mengoong, an inconsiderable village, though badly separated from two or three others of the same size, and occupying a very pleasant spot of rolling ground between the river and Sagaing hills. This place has gained celebrity from being the temporary residence of the old king, while building a pagoda said to be large and more costly than any other in the empire. I have neither the means nor the time to take its dimensions, but some idea may be formed of its size and height, from the fact that it is distinctly seen from Amarapura, while the villages near it cannot be discerned. It is a square building, made of bricks and lime, and remains unfinished. I am informed that, according to the original design, it has risen to only half its height. This was to have been the proudest monument of Boodhism in the world, and the reported reason for abandoning the work was this; the king's astrologers predicted, that when this pagoda should be finished, the dynasty of Alompra would cease. The probability is, that the king's finances were not likely to hold out, or else that he wished to turn them into another channel; and, in order to get off with a good grace, the astrologers received a hint how to interpret the oracle. In the centre of this solid mass of masonry a room was formed, twenty cubits square, in which were placed images of every member of the royal family, and of some of the principal officers of state; in all more than two hundred. All the images were as large as life—those of the royal family of pure gold, and those of the nobility of silver. The weight of gold or silver in each image, was just the weight of each individual for whom it was made. The images were placed in a position, and then dry sand, plentifully mixed with broken glass, was poured in till it entirely filled up and covered to the depth of twenty cubits.

Have seen but one pagoda to-day, and that is very small. It stands upon the brow of a rocky hill, and marks the grave of a young female of high rank; her father had been governor of Asam, in upper India. She had accompanied her father and many others to a pagoda, containing relics of extraordinary virtue, and when returning from their pilgrimage, she sickened and died at this place. I mention this fact because it illustrates a peculiarity in the customs of this people. No dead body, however high the rank of the person, can be taken towards the royal city for burial. If a corpse is removed at all, it must be taken in an opposite direction. Another peculiarity is, a corpse must not be taken across the water. Dr. Price died at his house in Sagaing, and Mr. Lane, an English merchant in Ava, wished to take him to the Christian burying-ground, a little west of the city, but the government interposed, on the ground that the body must not be taken across the river.

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before, and could not possibly know their moral character. They replied—These men have no cleared ground, no carts and oxen, no implements of husbandry. They speak roughly, and all have knives stuck in their waist-clothes—such knives as no one but robbers use; and under every house are a number of horses, on which they ride to a distance, to rob individuals and plunder villages. After hearing this, I inquired for the head-man of the village, but was told there was none. I expressed surprise, and intimated that all was not right—when they inquired what I wanted, and said the head-man had been away, but had just returned. Inquiring him out, I demanded two or three men as watchmen during the night. In the most decided manner he refused giving any such assistance. His features, language and manners, as well as those around him, were exceedingly rude and forbidding. It was dark, and to think these men were robbers, we could not doubt; yet I thought the danger less to remain near, than to go away and give them an opportunity to come upon us by surprise. I told the head-man he could do as he pleased about giving us protection; but I wished him to understand distinctly that, if any harm befel us, this village would be made responsible. We had in the boat one musket and one pair of cavalry pistols. These I loaded with care. I placed the two oldest Burmans on the shore, with the musket, to keep watch by turns; had the boat so fastened that we could push off at a moment's warning; told the rest of the men to sleep, and, with the pistols lying beside me, I sat and watched till day-break. It was an uncomfortable night. About ten o'clock in the evening, a deep-toned gong sounded in the head-man's house. In a few minutes the villagers were together, talking boisterously, and sometimes angrily. The evening being clear and still, I could hear much that was said. The people were charged by the head-man to keep away from my boat. I also heard a good deal about spirits and opium. After an hour or so, all was still till about midnight, when the gong again sent forth its deep tones, echoing among the trees and rocks. In a few minutes I heard voices, and saw lights gliding along among the trees and rocks. All collected in the house of the head-man, and began talking, as before. My men on the shore inquired what was to be done. I told them to remain firm, unless a large number came down, and,

these little urchins were entirely naked, though the evening was piercing cold.

Interesting discourse with Shyans—Ruins of Tagoung and Pagan.

Feb. 1. Having a strong north wind till noon, our progress was slow and difficult; yet I took advantage of it to keep on shore and visit the small villages. On the west side of the river the mountains rise up abruptly from the edge of the water, leaving only here and there a stunted nook, in which fishermen dry their nets. On the east side of the river, the mountains lie further back, but the country is mostly wild and uncultivated.

We have read the incidents next narrated with deep emotion. How universal, how urgent, the necessities of our fallen nature! How utterly beyond the power of human skill to devise relief! Conscience, though unenlightened by divine revelation, feels and enforces their demands, but answers not again. Reason gropes in darkness, and judges best when most it doubts the justness of its decisions. The revelation by Jesus Christ, and that alone, brings light and life. The world by wisdom knows not God. By the foolishness of preaching, He saves them that believe.

In the afternoon I came upon a party of Shyans, 25 or 30, male and female. They had built up their fires, and were cooking rice upon the shore. They were elderly people, had one large boat, and in it were provisions and various articles which make up what these people call *comfortable*. They were all dressed in coarse, dark blue cotton, and each one, whether at work or not, kept smoking from a pipe that had a stem three or four feet long. I let my boat go on, and remained half an hour in conversation with them, as most of them spoke Burman very well. They had come from a province about 250 miles north-east of this, and were on a pilgrimage to places of reputed merit in various parts of the empire. I inquired, 'Why do you take so long a journey?' One of them, whose face was wrinkled with age, though he was active and spoke with energy, replied—'Our years are many, and we are going to visit all the most distinguished gods in the kingdom, that we may get peace and merit before death.' 'Have you failed of obtaining peace, by worshipping the gods in your own country?' I inquired. 'Yes; and we have heard there are gods in Amarapura, Ava and Pagan, and that under them are relics of Gaudama, which possess indescribable power. To visit those places, and make offerings and prayers, is meritorious.' As he uttered these words, he laid down his pipe, and looked me full in the face, and said, gravely and anxiously, 'What do you think—is this true?' 'No; it is all wrong. The gods you are going to see, are made of bricks and lime. Your offerings they cannot see; your prayers they cannot hear. The true God, who made heaven and earth; made you and me; gave us power to speak and think; gives us the three seasons—the warm, the cold, and the rainy; the eternal God, whose presence, power and goodness are everywhere—that God is here, and hears all we say. He sees you and me, though with our bodily eyes we cannot see him. He is holy, free from sin, never sick, never sees old age, and never dies. He is God, the true God, and beside him there is no God.' 'Wonderful language!' 'Extraordinary words,' replied he, 'such a company of sober, venerable old men and women, entirely ignorant of the Being who made them, yet distinctly conscious of their accountability, is a scene deeply affecting.'

The sun had just gone down when we came before Tagoung. While supper, or rather dinner, was preparing, I took one man, and went through two streets. On my way back, sat down in a verandah, while an elderly man and two females were employed in some domestic concerns, and soon entered into conversation with them. There were many indications that this town had known better days; that it had formerly been more populous and flourishing; and I inquired if this were not so. They replied, that, within a year, one third of the population had removed. 'And what was the cause of this?' I asked. 'Oppression. The present governor is so rapacious, that those who could, have got together a few things in a boat, and fled off in the night.' 'Are they unable to go off openly, and seek a residence where they choose?' I inquired. 'Yes; they would be seized, and their children sold to pay the tax. Often the whole family is sold.' 'If the local authorities are unjust and oppressive, why do you not appeal to the king's court in Ava, and have the officers either removed or punished?' 'Sometimes it is done, but it seldom does any good, for new officer is likely to be just as bad, or worse than the old. The best way is to run off, and get into another district.' Misrule and oppression are universal in Burmah, and this is the principal cause of the shifting character of the population—like the sands of the desert, rolled and driven by resistless winds. Oppression is so stern and un pitying, that there is no incentive to industry, beyond what the most urgent claims of nature demand. Should any family rise so far above the common mass, as to have a house a little comfortable and neat, it would be the signal for every underling of office to watch for his destruction; and the only means of safety is, to pay handsomely into the hands of a superior officer, and secure his protection. People will necessarily become indolent, when industry is the certain road to oppression; and when indolence ceases to be a crime, there is an end to all virtuous and honorable principles. Veracity is almost wholly unknown, and falsehood mingles with all the relations of life; and this is carried so far, that false testimony is given and confirmed with such calmness, and such an appearance of honesty, as to disarm all suspicion. In the mind of a Burman, honesty and virtue are associated with dulness; cunning and deceit, with intellectual strength. Fraud, or a concealed course of management, is supposed to be associated with every transaction of life. Transparency of language and character is so entirely unknown, and so unexpected, that a Burman stranger is confounded by it, and, suspecting some treachery, too deeply concealed for his comprehension, walks off, refusing to have any dealings with you.

Near the village are the ruins of two ancient cities, which I intend to examine in the morning. 2. Early this morning, taking two lascars, three Burmans, a musket, and an axe, or Burman sword, I set off towards the dilapidated walls and crumbling pagodas of ancient Pagan.—

Weapons are necessary in going any where through an Asiatic forest or jungle, as one is always in danger of coming upon a tiger or wild elephant. I tried to get information from some of the villagers, relative to these ruins particularly about inscriptions on stone slabs and on idols; but they were, or pretended to be, entirely ignorant. Tried to get some one to go with me, but did not succeed; and I reproached them with want of kindness to a stranger and foreigner. Afterwards, however, I found it was not an unaccommodating spirit, but fear of the head-man, who is a despotic tyrant. To render me any service might have been made a pretext for squeezing out a little silver. I traced one of the walls of Pagan about a mile, and how much further it extended, I am unable to say. The wall is very broad, and in several places from 15 to 20 feet high, and is entirely overgrown with jungle and forest trees. In most places a soil of considerable depth is formed, so that, without removing the earth, the bricks are not seen. The moat is nearly filled up; yet there is evidence that once it was deep and broad. Climbing over the great wall, I made my way through the most dark, dense jungle I ever saw. In many places it was impossible to stand upright. Creepers, of all kinds and sizes, interwove the branches of the trees, and formed canopy so deep, as nearly to exclude the light. Reaching the base of what appeared to be a conical hill, I climbed up, and, when nearly at the top, discovered it was a pagoda. On the top of this vast pile, I had a fine view of the country to a great distance round. After digging about two cubits, the masonry appeared. The bricks are 20 inches long, made of a fine material, and nearly as hard as stone. Drew out a number of idols, of different construction from any I had seen before, and selected six to take away. I had hoped to find idols or slabs of marble with inscriptions, but did not succeed. With instruments for digging, and a few hours' time, perhaps something of this kind might be obtained. It would be interesting to the antiquarian, and might shed some light on the early history of this people. Near this pagoda stand four others, much smaller than this, but still lifting their heads above the surrounding forest.

A little to the east of Pagan are the ruins of Tagoung, supposed to have flourished twelve or fourteen hundred years ago. I traced one of the ramparts of Tagoung a quarter of a mile, and found the walls about as large as those of Pagan, and in a similar state of preservation. These cities were in ruins about eight hundred years ago, when Pagan (Pagan) was built, a hundred miles below Ava. When they were built is unknown; and if in those ages records were kept, they have been swept away with the generations whose existence and works they recorded. Of one thing we are certain; once this was a densely peopled country, and here were large cities, filled with a busy population. Once multitudes thronged these streets, planted fields, built houses, and formed planes of happiness. How many generations have had an existence here, and here gone down to the grave! How many thousands have pined in want, have felt the iron hand of oppression, have languished under incurable disease! How many children taken to an early grave! How many have wept over dying friends! Now, the king, parent and child, all lie alike forgotten beneath these ruins. What a long series of dark ages have rolled over their graves! When standing amidst the crumbling relics of generations long since forgotten, the mind instinctively hurries back into the remote depths of antiquity, and with a melancholy pleasure tries to draw aside the curtain of oblivion. What was their political, social and moral character? By what combination of events did they come to be a great people? What were their domestic habits—what their political relations—and by what series of calamities has their name been blotted from the history of the world? Amidst a thousand conjectures, we can arrive at only one truth—they knew not God. To them the future was dark and cheerless. From age to age, an impenetrable darkness hung over the region of the grave. Their idols and their pagodas yet remain, the melancholy evidence that they had no hope, and lived without God in the world.

About ten miles to the east of these old cities are several small lakes that abound in fish. They are farmed out by the government. The revenue, I am told, is small.

SENTENCES FOR THOSE WHO THINK.—As a traveller, use the world for the end for which it is appointed; that is, the glory of God and the furtherance of your own salvation; and then you shall find that He will furnish you with all that is necessary for these important purposes. But if the world must have your love, and be your excuse for not attending upon God, murmur not if He dispose of it and you accordingly.

If you are too healthy to think with seriousness on your eternal state; if you are too rich to part with all for Christ; if you are too much esteemed in the world, openly to confess Him, and to own His persecuted cause; if you are so busy for earth, that you have not time to think of heaven; if you have so much delight in houses, or lands, in your business, or your friends, that God and holiness have comparatively little of your delight, marvel not if He shake your health, waste your riches, or turn your honor into contempt, and suffer men to reproach and slander you, and make you of no reputation. Marvel not if He strip you of all, or turn all to grief and trouble, and make the world a desert to you, and its inhabitants as wolves and tigers.

Let us see to it, that all our sufferings, and all the cruelties and injuries which we meet with in the world, drive us home to converse with God, and to turn our desires, labors and expectations, to the source of immortal felicity, who will never fail, and never forsake us. It is best living, where we can live most to God. Come home, therefore, oh! suffering believer, to thy God! Take up thy abode, and rest in Him. Be satisfied with Him as thy portion, and thou shalt find that it is good for thee that thou hast been afflicted, for thy sufferings shall answer the designed end.

STARTING CHILDREN IN THE WORLD.—Many an unwise parent labors hard and lives sparingly all his life, for the purpose of leaving enough

to give his children a start in the world, as it is called.—Setting young men afloat with money left him by relatives is like tying the bladder under the arm of one who cannot swim—ten chances to one he will lose his bladders and go to the bottom.—Teach him to swim, and then he will never need the bladders. Give your child a sound education, and you will do enough for him. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you have given him what will be of more value than the wealth of the Indies. You have given him a 'start' which no misfortunes can deprive him of. The earlier you teach him to depend upon his own resources the better.

STUDY.—Instead of laboring in nice learning and intricate sciences; instead of trifling away precious time upon the secrets of nature, or mysteries of state; it were better to seek that only which is really and substantially good. Our pains should be to moderate our hopes and fears, to direct and regulate our passions, to bear all injuries of fortune or men, and to attain the art of contentment; and then we cannot have much more to wish for.

COMMUNICATIONS.

For the Christian Secretary.

NO. III.

MR. EDITOR:

In the last number, I stated that there was no apparent difference in the gospel, between ministers and apostles, except that the twelve had some special gifts of the Holy Ghost, which had not been imparted to ministers of the gospel since their decease. As the term apostle is applied in the gospel to others beside the twelve, it is necessary here to remark, that the declaration in Philip. ii, 25, 'I supposed it necessary to send unto you Epaphroditus, my brother and companion in labor, and fellow soldier, but your messenger, (apostol) and the minister (leitourgos) of my wants,' means nothing more than a messenger of the church. And the difference between the twelve apostles and Epaphroditus is simply this: the twelve were the apostles, legates, ambassadors of Christ, and Epaphroditus was the apostle, legate, or ambassador of the church. This important distinction is evident from the 18th verse of the 4th chapter, 'But I have all and abound, I am full, having received of Epaphroditus the things which were sent from you.' I notice these facts in this place, because certain advocates for *diocesan* Bishops pretend that the apostles *delegated apostolic power* to their successors, of which Epaphroditus was one. And Theodore, the historian, who wrote in the 5th century, is made to say, that 'those who succeeded to the apostolic office, left the name of apostle to the apostles strictly so called, and gave the name *Bishop* to those who succeeded to the apostolic office.' Wonderful modesty! But nothing can be clearer than this fact, that if the name of apostle, 'strictly speaking,' is left, the *office, strictly speaking*, is left and become extinct; that is to say, no superior order of ministers exist, who are empowered to impart authority to an inferior order. Again, the statement I have made respecting Epaphroditus is true, as may be shown by referring to 2 Corin. viii, 23, 'Whether any do inquire of Titus, he is my partner and fellow helper concerning you; or if our brethren be inquired of, they are the messengers (apostoloi) of the churches, and the glory of Christ.'

The passage in Rom. xvi, 7, therefore, admitting what is not certain, that Andronicus and Junia were apostles because they were of note among the apostles, (apostoloi) is easily understood, and evidently means nothing more than that they were messengers or ministers of churches. Yet in a certain sense, as all other ministers of the gospel are, they were the apostles, the *sent* of Christ to preach his gospel.

This point I believe is clear: the apostles, or bishops, or elders, or ministers, or evangelists, had no ministerial power or authority over the churches, which all ministers of the gospel at the present day have not a right to claim. If I am in an error, I hope some one will be kind enough to point it out to me. But I would remark here, that pious and godly ministers do not claim any more ecclesiastical power in our own denomination, than they enjoy—which is not at all. Our ecclesiastical as well as political views of government, are purely republican. The writer desires it to be understood, that he is not advocating the least iota of *authority* for ministers. He trusts his ministering brethren all have as much *responsibility* as they can possibly wish, and by no means desire the addition of government to that responsibility. A bishop or elder is required to govern his house, or 'else how can he take care of the church of Christ?' But a due share of kind *respect, esteem, and deference*, which the gospel enjoins on the church to impart, they do not receive, as they are 'made offenders for a word,' and driven from one church and people to another, with as little ceremony as if they were *doulos* slaves. Hence the authority of *influence, of counsel, of direction*, is destroyed; the faith in his preaching becomes vain, and his hearers remain in their sins. I repeat this evil, that no isolated number of my remarks shall be misinterpreted.

But to proceed with the original design. The word preacher is sometimes used for minister, as Rom. x, 14, 'how shall they hear without a preacher?' (kerussoontos); 1 Tim. ii, 7, 'whereunto I am ordained a preacher (kerux) and apostle,' &c.; 2 Tim. i, 11, &c. *Keruz*, according to Schrevelius, 'est nomen ministeri sacramentum Atheniensis,' the name of minister of sacra- ment among the Athenians. Of course, this indicates a character worthy of distinction, as well as all other names of the office, that we have examined.

We come therefore finally to the word *Diakonos*, translated minister no less than 17 times in the New Testament, and 5 times is merely transferred into the English word *deacon*. And here may we have grace and wisdom from on high, rightly to understand and to exhibit the truth in all respects as it should be. The word occurs so frequently, we need refer to but few passages. 2 Cor. iii, 6, Paul says, 'God hath made us able ministers (diakonous) of the New Testament;'

vi, 4, 'approving ourselves as the (diakonoi) ministers of God.' Eph. vi, 21, 'Tychichus, a faithful (diakonos) minister.' Col. i, 7, 'Epaphras, a faithful (diakonos) minister.' That this word is synonymous with *leitourgos*, minister, already explained, is evident, from Rom. xiii, 4 and 6. 'For he is (diakonos) minister of God to thee for good.' 'For this cause pay ye tribute also, for they are God's (leitourgoi) ministers.' The same words are used indiscriminately when applied to Christ, Rom. xv, 8. 'Christ is the *diakonos* minister of circumcision'; and in Hebrews viii, 2, he is called the minister, *leitourgos*, of the sanctuary.

2. Paul sent Timothy (diakonos) a minister of God. 1 Thess. iii, 2. It appears also from 1 Tim. iii, that Timothy was a Bishop; of course they are both one and the same office. As *leitourgos* and *episcopos* were both an office worthy of the highest respect, and both are used indiscriminately with *diakonos*, the last is equally honorable when applied to the same individual.

3. It is used indiscriminately with apostolos, Rom. xi, 13. 'For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify my office (diakonos). Diakonos, then, is an officer appointed by the Lord of Hosts. This fact alone commends the appointment to every man's conscience in the sight of God, as worthy of respect and esteem.

4. But again, *diakonos*, a minister, and *presbuteros*, an elder, are used to express the same thing. See 1 Peter, i, 12. The apostle says, 'unto us that did minister, (diakonoun). Hence Peter was a *diakonos*, and he says in chap. v, 1, that he was an elder, (presbuteros), and he adds also, that elders that rule well, are counted worthy of double honor, especially those who labor in word and in doctrine—decidedly ministers.

5. We are now prepared to look at the declaration of Saviour, in Matt. xx, 26, Mark x, 43, 44, Luke xxii, 26. 'He that will be great among you, let him be your minister, (diakonos), and he that will be first or chief, let him be your servant.' Can it be in proper for a man to desire greatness in doing good? The answer must depend on the *motive*. The desire of being first at all, or chief, has an unholiness on the face of it. He who so perverts spiritual good, as to make it covetousness of worldly honor, merits the title of *doulos, servant, or slave*. He that desires to be great like Moses or Paul, in doing good, if qualified in other respects, makes that man your *minister* (diakonos). *Worldly* ambition, however, among Christ's disciples, would be reprehensible, whether it be for greatness or priority of rank. He that exalts himself, shall be abased, and justly too. It now remains to answer some objections to the positions I have stated, and

1. The word minister is Latin, and signifies *servant*. To which I answer, that the word minister never signifies a *menial servant*. But every public officer, under any government, is ostensibly the servant of the people. Hence we have our *minister plenipotentiary* to the Court of St. James and St. Cloud, and other foreign powers. They are ministers, and yet occupy the highest station in the gift of our national government. He is a minister, an honorable minister, and if he is not received with the highest respect and attention, it is the office, and not the individual, that makes him endure. 'O who among us can dwell with devouring fire, who among us can endure eternal burnings?' O ye professors and non-professors, harken to wisdom's voice; trust in nothing short of living Faith in Jesus Christ to bring you safe home to glory. The day of death to you is fast hastening,—your golden days of probation which were given you to prepare for a coming Judgment, are passing with the velocity of time, and they return not, soon your last day will be spent, and you, with your arms folded, clad with the garment of carnal security, will be hurried away to the judgment seat, and your doom will be unalterably fixed. No reprieve can be granted you, doomed to hell, lost forever. O awake! awake! careless soul, whilst life and health are given you, and search thyself and see that thy calling and election is sure lest this should be thy doom at last.

Another evidence that I am correct in the view above stated, is, that in England, among dissenters, gospel ministers are very greatly esteemed, respected and beloved, and the consequence is, that they very seldom remove. Messrs Cox and Hobby were extremely astonished at the removals of ministers in this country. Those who have read the life of Andrew Fuller, will recollect that he considered one removal as a trial second only to death itself. This fact proves, in real life, the truth of my statements in the preceding number.

In the next number, I shall endeavor to show that ministers are by no means free from faults in which complaint is made. And finally, I shall endeavor to notice the office and duties of *deacons*.

Yours,

AMICUS.

ERRATA.—In No. I, the word *unite*, in the note at the bottom of column, should be *write*. In 2d column, 13th line from bottom, 'are near the grave,' should read *one, &c.* 3d column, 2d line, 'firmness of heart,' should be *fulness of heart*.

For the Christian Secretary.

O Reader, take heed to thy self, for thou hast only sufficient time to prepare for death, Judgment and Eternity. Stop and consider a moment. Am I not right? Perhaps you will say, I need no preparation because I have already made a public profession of religion, I have had my name on the church records a number of years, I have attended to the ordinances of the House of God, and therefore I feel safe. If thou art destitute of living Faith in Jesus Christ, which works by love and purifies the heart, thy case of all is the most deplorable. O how many thousands of undying souls are now suffering the vengeance of eternal fire with Devils in the world of woe, who were once professors of religion as you now are. And soon you may be one of them. For we read in God's word that many will knock at Heaven's door in vain. They will plead their high attainments in religion, that God has taught in their streets &c, but O hark! hark! and hear the awful sentence pronounced against them, 'Depart from me ye workers of iniquity, I never knew you.' O what horror and disappointment will then seize their poor souls. They had imagined they were safe, and that they soon should bask in sun beams of glory, having a seat with Abraham and Isaac and Jacob, Job and Daniel. But Ah! how changed the scene when eternal things are unfolded to their view. Instead of Angels to convey them to Abraham's bosom they are seized by devils and carried to their infernal den. Instead of seeing God's smiling countenance, they see him an angry Judge, instead of hearing the sweet music of Heaven they hear the thunders of a lawless law, instead of having Christ's garment of righteousness, they have the flames of hell wrapped around them, and with the rich man, who has endured the curse of a holy God, more than eighteen hundred years, they lift their hopeless cries for a drop of cold water to cool their parched tongues. And now is that they take up the awful lamentation, the harvest is past the summer ended, and we are not saved, And Eternity only can unfold the misery which they must endure. 'O who among us can dwell with devouring fire, who among us can endure eternal burnings?' O ye professors and non-professors, harken to wisdom's voice; trust in nothing short of living Faith in Jesus Christ to bring you safe home to glory. The day of death to you is fast hastening,—your golden days of probation which were given you to prepare for a coming Judgment, are passing with the velocity of time, and they return not, soon your last day will be spent, and you, with your arms folded, clad with the garment of carnal security, will be hurried away to the judgment seat, and your doom will be unalterably fixed. No reprieve can be granted you, doomed to hell, lost forever. O awake! awake! careless soul, whilst life and health are given you,

THE CHRISTIAN SECRETARY.

CHRISTIAN SECRETARY.

HARTFORD, JULY 6, 1838.

THE ORDINANCES OF CHRIST SHOULD NOT BE NEGLECTED.—It will not be denied, that in our congregations there are those for whom, as to personal religion, we cannot but hope well; but whose conduct in reference to the ordinances of Christ we do not approve.

God has granted to his people distinguishing privileges, in separating them from the world, in admitting them to communion with himself, and in forming them a people to shew forth his praise;—it is therefore their duty to maintain a scrupulous regard to his will. “To obey is better than sacrifice; and to hear well, that the fat of rams.” We should not only obey the will of God, but always abound in his work.

That Christian baptism was designed to be continued among believers until the conclusion of the gospel church state, may be inferred from the promise which follows the command to baptize them, viz. “Lo, I am with you always, even unto the end of the world.”

It is true that a great part of the Christian world has exchanged dipping for sprinkling, and believers for infants; thus altering both the mode and the subject of the ordinance: yet this has been done by human, and not by divine authority, for no intimation has been given by the Head of the Church of an alteration in either.

We would not judge others—to their own Master they stand or fall; but being ourselves convinced that the original law of baptism ought to be kept inviolate, we are not at liberty to introduce any departure from it.

The ordinance of Christ's supper is enjoined by him on all his followers, that in partaking thereof they may commemorate his death in their stead; and, when received in faith, it is an expression of their belief in his atoning sacrifice, of their obedience to his authority, and of their gratitude for the benefits which flow through his death.

Some members of Christian churches pay too little attention to this ordinance; their conduct seems to say, “It is at our discretion whether we will commemorate the love of Christ in his supper, or not; if we are joined to the church, we are at liberty in this particular to do as we think proper.” This is different from that willing and cheerful obedience which is the fruit of faith working by love. “If ye love me,” said the Saviour, “keep my commandments.”

Which is as though he had said, “whatever be your profession of attachment to me, you can evidence real affection only by obeying my will; for whoever shall say that he loves me, while he is negligent of my authority, is deceived; and I will treat him as an enemy, and not as a friend.”

It is a mistake to imagine that indifference to the laws of Christ can be attended either with safety or with comfort; we should give all diligence to make our calling and election sure: in doing this, we shall enjoy that peace which passeth knowledge and understanding. One omission of duty leads to another; and we are aware, we may, by sudden temptation, be removed to such awful distance from God, as to make it doubtful whether his love was ever shed abroad in our hearts.

By frequent omissions of known duty, we may gradually fall into such a backsliding condition, that no ordinary means will arouse us to a sense of our danger; and it may be necessary for God to shew us hard things, and to make us drink the wine of astonishment, in order to save us from hell. It is not enough that we attend to the ordinances of God's house while things go pleasant with us and with the church: we must fill up our place in adversity, as well as in prosperity; the welfare of God's cause is infinitely more desirable than the gratification of our own feelings.

Nothing but sin should prevent our approach to the Lord's table; and not even that, if truly repented of.

Members of Christian churches taking offence at their fellow members, have withdrawn from the table of the Lord, thinking it wrong to meet any one there to whom they could not exercise the friendship and affection which are prevented by the offence. If this be tried by the Word of God, it will be found faulty; perhaps more so than the conduct that occasioned it.

When we joined the church of Christ, it was not on the condition that none of its members should ever offend us; why then do we act as if this were an express stipulation? Our fidelity to the Saviour, and his claims upon us, do not depend upon others; it cannot, therefore, be right to neglect his commands, and to forsake the communion of the church, because we are displeased with one of its members.

This resembles the folly and waywardness of children, more than the prudence and wisdom of good men; it is also neglecting the admonitions of the Scriptures, to the exercise of patience and forbearance toward our brethren; and is often the effect of pride and of self-importance; not of humility.

In cases of offence between members of the same church, regard should be had to the rule given by Jesus Christ, Matt. xxviii. 15-17. Nothing can be more adapted to such occasions, and were it universally followed, it would prevent many evils. In some instances Christians have passed from the first clause of that important passage to the last clause of it paying no regard to the intermediate directions. On an offence being taken, the offender has been counted as an heathen man, or as a publican, without an affectionate application to the person himself, or any investigation of the subject among those who were most likely to understand it. This is highly censurable.

In a world where good men are sanctified only in part, offences will come; but in this, as in all other cases, we should be regulated by supreme deference to the law of Christ. This evil is greatly aggravated if the offended person have mentioned the cause of offence to others, and thereby prejudiced their minds against the offender. The consequences that have resulted from this evil are enough to make one weep.

If, when we have received an offence from a Christian brother, we neglect to follow the directions of Christ, to convince him of the impropriety of his conduct, and to gain him in affection to ourselves and to religion, it may be doubted whether we are in a proper state to come to the Lord's table. We should first go and be reconciled to our brother, and then come and offer our gift.

A tender and forgiving spirit was required of a Jew when he approached God's altar, nor was he to offer his oblation till he possessed it; how much more, then, is that spirit required in a man who professes to be a follower of the Lamb of God, when he receives the symbols of his body and of his blood?

An uncharitable temper must render us unfit to re-

ceive good at the hand of God, or to worship him with acceptance; but the actions of others cannot, in these respects, at all injure us.

After persons have been separated from the church, and the cause of the separation be removed, they should again return to its communion; whereas, in some instances, they have remained at a distance from it for many years, and in others have never returned to it at all. This may have been owing, either to want of serious consideration, or to their shyness, in consequence of real or supposed neglect by the brethren. They should have been admonished in the spirit of love; and then they might have been restored to their places, with advantage to themselves and to the church. To give this admonition is the duty of its leading members, especially of the deacons, who in many cases may be better able to do it than the minister himself. Deacons should always be ready to seek that which was lost, and to bring again that which was driven away; to bind up that which was broken, and to strengthen that which was sick. Persons that have been separated from the church should be careful lest they indulge resentment against it, or against any of its members. In these cases, a spirit of self-justification has been too often observed; but even admitting that they were unjustly separated, a spirit of resentment is wrong; and it has often happened, that those who have been most forward to justify themselves, have been most guilty. They ought to have forgiven what was done improperly. “If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.” Sheep are always most secure from beasts of prey when folded together under the eye of the shepherd; and if any one of them will break from the fold without just cause, even though it were only to go from one fold to another, it may meet with some enemy on the way.

Persons in whom God has wrought by his Spirit to bring them to himself, but who are not joined to the church, should remember, that though baptism and the Lord's supper be not essential to their salvation, they are necessary for their comfort. Such persons may in some instances omit to give themselves to the Lord, and to his people according to his will; through fear lest they be not proper subjects for church connection, and also lest, after so public a declaration of their faith in Christ, they should be suffered to disown or religion. We would not too severely censure these fearful apprehensions, yet we hesitate not to pronounce them wrong. If we are kept by the power of God through faith unto salvation, it will be in the use of means; and it is a strange mistake to imagine that this power will more readily be displayed on our behalf if we neglect those means, than if we comply with them. Besides, the spring of human conduct often lies deep; under pretence of fear lest we should dishonor religion, pride and self-righteousness, shame of Christ and fear of man may be concealed. It is therefore necessary closely to examine our hearts, bearing in mind that our reason to hope we are the children of God, can only be in proportion to our obedience to his will.

It is an awful delusion to suppose that we are included in the decree of eternal and personal election, if we omit to comply with known duty; and only to perform those services for God which we judge essential to our own safety, is to perform nothing at all for him. It is, indeed to be a rebel against him; and indicates that our profession of religion originates in a selfish principle.

It is possible to admit this truth in reference to others, and yet to neglect its application to ourselves; man is often blind to his own imperfections.

We may be ingenious in devising excuses and apologies to extenuate, if not to annihilate, the guilt of our own omissions, while we deem those of others highly criminal. But let us not deceive ourselves; God is no respecter of persons: his language to us, as well as to others, is, ‘My son, give me thy heart.’

The whole heart and soul must be surrendered to him, that he may set up his kingdom within us, and reign Lord of our affections.

It is remarked of Caleb and Joshua, that they wholly followed the Lord; and nothing short of this can characterize the Christian. ‘Why call ye me, Lord, Lord, and do not the things that I say? There is no propriety in saying that a man is a Baptist, or that he contends for the necessity of Christians commemorating the love of Christ at his table, while he himself

compiles with neither the one nor the other.

Can a man be a good soldier who takes the king's bounty, and wanders about, but never joins the regiment, or who, after he has joined it, becomes a deserter? Or is a man reckoned a patriot, because he extols the constitution, if he be known to defraud the revenue? Principles in religion are operative causes, producing their genuine effects; Christianity is thinking right and acting right; and it matters not what a man thinks, if he act not agreeably to God's will.

If we be not planted in the house of the Lord, how can we flourish in the courts of our God? It is a good and a pleasant thing for brethren to dwell together in unity; together, not separate. Those who neglect the ordinances of Christ, and yet wish to share in the benefits of his redemption, ought to consider that were all Christians to act as they do, we should have no churches at all: the whole of God's people would be separate individuals, and the principle of adhesion found in Christianity would, to a great degree, lose its effect. Christians walking together in the fear of the Lord, enjoy the comfort of the Holy Ghost, and are multiplied. Divide and devour is a maxim of the enemy. If those duties performed by Christians in their individual capacity be important, those are not less so which can be performed only in church connection. Churches are the means, through the divine blessing, of perpetuating the Gospel ministry, and of keeping the ordinances as they were delivered unto us.

If pastors and members of churches were to become isolated individuals, there would be no golden candlesticks for Christ to walk among; nor stars for him to hold in his right hand. Such a state of things is to be deprecated as an awful judgment; what then must be the criminality of that conduct which evidently has this tendency?

God can do without our help, but we cannot do without his: if he condescend to allow us the privilege of being united to those who as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to him through Jesus Christ, we ought not to neglect that privilege.

If, in the present state the church has its spots and blemishes, we also have ours; and if it cost something to maintain the cause of religion, all we have in the Lord's, and it would only be of his own that we

should give him. Shall we provoke the Lord to jealousy? Are we stronger than he? Let Christians yield themselves unto God, as those that are alive from the dead, and the members of their bodies as instruments of righteousness unto holiness. Then will their peace be as a river, and the Spirit of God will witness with their spirits, that they are his children. Then the church shall look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.—*Eng. Mag.*

REVIVAL IN MIDDLEBORO', MS.

Copy of a letter, from a ministering brother, to the publisher of the Christian Watchman, dated,

Central Baptist Church, Middleboro', June 19th, 1838.

It is undoubtedly proper, to make a record in our religious journals, of the special mercy of God to his churches. About the commencement of the present year, there appeared, in several members of the church, the spirit of prayer to an uncommon degree. The perishing condition of sinners bore with immense weight upon their hearts. Some confessed their backslidings, and returned to the Lord. It was evident the spirit of prayer was not a mere transient excitement. It remained night and day, and from week to week without abatement. Little praying circles were formed in different parts of our village, several times in a day. Numbers not deeply convinced of sin were anxious to attend our inquiry meetings. These were seasons of great solemnity, and of the searching power of God. Prayer meetings were held every evening in the week. They were full, and solemn, and rendered highly interesting by the activity and faithfulness of several brethren of the church, and by the appropriate and affectionate exhortations of the young converts. More than forty have professed to have a hope in Christ. Twenty-one have been baptized, and several others are expected to unite with us soon.

This church was constituted in 1828, and has already had as many as six seasons of refreshing from the presence of the Lord. This is an interesting fact when we consider its relations to the Seminary of learning, the Pierce Academy. Several of the members of the Seminary, during the revival, gave evidence of a change of heart. This Academy now is in a flourishing state, having between eighty and ninety pupils; several of whom have the ministry in view, and some are expecting to enter college the present season. About thirty of the present number are supposed to be pious.

Our baptismal occasions have been peculiarly interesting and solemn. So highly illustrative is this sacred ordinance of the redemption of a lost soul by the death and resurrection of Jesus Christ, that the new-born soul seldom fails to experience a new and sacred joy in its observance.

But we look around on the multitudes who yet choose the road to death, and cannot but drop a tear over the obduracy of the heart, and over the folly and the guilt of the unbelieving, and say, Oh that thou hadst known, even thou, in this thy day, the things that belong to thy peace.

P. S. There has also been a precious revival in the third Baptist Church, five miles from us, under the pastoral care of Rev. R. B. Dickie. Between thirty and forty are supposed to have passed from death unto life.

For the Christian Secretary.

HARTFORD COUNTY TEMPERANCE SOCIETY.

At the monthly meeting of the Society at Avon, West, June 26, 1838, twenty six delegates were present from the following places, viz.—Farmington, New Britain, Southington, Bristol, Burlington, Canton, Simsbury, Avon E., Avon W., Bloomfield, W. Hartford, Newington, Windsor and E. Granby.

A letter from D. Frost Esq., in answer to one directed to him by the Secretary, was communicated, stating the terms upon which he would consent to labor as an agent in this County, for six weeks or longer, as may suit his convenience, and the wishes of the several associations in the County—upon which it was resolved, that Mr. Frost be requested to visit this County, and lecture on the subject of Temperance, the last of August or first of September. C. Bulkley, J. T. Norton and A. M. Collins, were appointed a committee to see that the monies be collected of the several associations, where Mr. Frost may labor, and paid over to him.

It is expected that Mr. Frost will be compensated by the friends of the cause in the several places where he may lecture, according to the amount of labor he may perform.

The following resolution was adopted.

Resolved, That the delegates present lay before their respective societies previous to the next monthly meeting, the subject of the adoption by the County Society, of the pledge of entire abstinence from all intoxicating drinks; and also that the several societies constituting the County society, make known their views upon the propriety of adopting the advanced pledge.

Two years since, after a protracted discussion at two successive meetings, a resolution was passed with simply one dissenting voice, expressive of the sentiment that entire abstinence from all intoxicating drinks is the only possible course by which the evils of intemperance can be brought to an end, and recommending to the friends of temperance in the County the adoption of this pledge. Very many have done this. In several places Societies have been formed upon the principles of this pledge. These societies have been received as auxiliary to the County society. In other places, no distinct organization upon this principle exists. Though there are many who practice upon this principle, yet they have thought best, thus far, to make no alteration in the constitution of the old society, and to form no separate society. There is little, if any diversity of opinion among those who are active in the cause of temperance, as to the necessity of acting upon the principle of entire abstinence from all that can intoxicate. Almost every individual who, for the last three years, has presented himself as a delegate to the County society, is in principle and practice a teetotaller. They are full in the conviction that the evils of intemperance cannot be done away with any intoxicating beverage tolerated in society.—The only difference of opinion has been in relation to the expediency of pressing the formation of separate societies on the principle of the new pledge.

The question involved in the resolution recited above is, whether the time has not now come, when it is the duty of all, who are in principle teetotallers, to organize, and whether it be not expedient for the County Society to adopt the pledge of the American Union. It is hoped the subject will receive the deliberate attention of every society, and that the result of

their deliberations will be speedily sent up to the County society.

A respectable audience was addressed in the afternoon, by the Rev. Mr. Andrews of West Hartford; also by Rev. Mr. McLean of Simsbury, Col. Wright of New Britain, and Mr. Williams of Farmington.—The interest of the meeting was greatly increased by the skilful performance of a numerous choir of singers.

Next meeting of the Society will be in Tariffville on the 4th Tuesday in July.

D. HEMENWAY, Secretary.

The following account of the melancholy loss of the Pulaski was prepared for our last paper, but by an oversight was omitted.

DREADFUL DISASTER.—The Baltimore Patriot contains the particulars of one of the most dreadful steamboat disasters which has ever occurred. On the 4th inst. the steam packet Pulaski, Capt. Dubois, left Charleston for Baltimore, with about 160 passengers, and at midnight, about forty miles south of Wilmington, the starboard boiler exploded, killing eight persons, and rendering the boat a complete wreck; a heavy sea running at the time, the boat soon filled, and broke into two parts, with a crash; the centre of the boat with the engine, boilers, &c. sank in about an hour after the explosion. At this time, the scene was most distressing; a large number of the passengers were washed off and drowned, while the remainder clung to the bow and such parts of the wreck as remained floating out of water. About ten minutes after the explosion, two small boats were lowered and partly filled with passengers; these boats cruised round the wreck about four hours, picking up the sufferers until they were full, when, it being near daylight, they endeavored to row towards land, leaving but a few survivors on the wreck: the two boats contained 21 persons, and made land about noon, but in attempting to reach the shore among the breakers, five were lost; the remaining 16 reached shore after much fatigue.

Since the arrival of these boats, two more yawls with 13 persons have arrived, who were supposed to have been lost. It is gratifying also to add, that 30 more of the sufferers were taken off the wreck by the schooner Henry Camerdon, Capt. Davis, after having been four days on the wreck, having suffered every thing but death; they were landed at Wilmington. The whole number saved is 59; the remainder, amounting to about 100 souls, all undoubtedly perished.

Two of the crew saved, state it as their opinion that a high press of steam and want of water in the boiler, caused the dreadful disaster, as they noticed the steam gauge standing at 28, just before the explosion.

UPPER CANADA.—Governor Arthur has issued his proclamation, requiring all persons going to or coming from Canada, to give an account of themselves, their business, &c., and also requiring them to furnish themselves with passports from the magistrates.

ANOTHER EXPLOSION.—The Steamboat Beaver burst one of her boilers a few days since, on the Alleghany river about 30 miles below Franklin, scalding three of the hands, two of them severely. No lives lost.

DROWNED.—We understand that Mr. Daniel Sampson, jr. of Middletown, accidentally fell into the river at that place on Sunday last, and was drowned.

MARRIED,

In this city, on the 25th ult. by the Rev. Asher Moore, Mr. Timothy Skinner, to Miss Julia Webster, both of Hartford.

At Middletown, by Rev. J. Cookson, Mr. Joseph G. Merrow, of this city, to Miss Julia A. Bailey, of Middle-town.

DIED,

In this city, on the 23d ult. Mr. Robert Turner. In this town, on the 13th ult. Mrs. Mary Baker, wife of Mr. Pardoe Baker, aged 52.

At Ellington, on the 4th ult. Mrs. Alice Charter, wife of Mr. Roswell Charter, aged 51.

UPA HIGHLY IMPORTANT CAUTION TO THE PUBLIC.

Care ne tibus. — Beware of falling.

DOCTOR EVANS.—The Steamboat Beaver burst one of her boilers a few days since, on the Alleghany river about 30 miles below Franklin, scalding three of the hands, two of them severely. No lives lost.

DOCTOR EVANS, 100 Chatham street, takes the present opportunity of tendering his most unfeigned acknowledgments to the numerous patients [afflict d with the various forms of

LAWS OF CONNECTICUT.

PASSED MAY SESSION, 1838.

An Act in addition to an act, entitled "An Act for constituting and regulating Courts, and for appointing the times and places of holding the same."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That no judge or justice of the peace shall be disqualified to sit and judge in any quittam or other penal action or proposition, from which a penalty may occur to any town treasury, by reason of his being an inhabitant of such town, or liable to taxation therein.

SEC. 2. Whenever any judge or justice of the peace shall be disqualified to sit or act in any civil action, by virtue of the provisions of the thirty eighth section of the act to which this is an addition, such judge or justice may nevertheless, sit and act in such civil action, by consent of the parties in writing given thereto in court.

WM. W. BOARDMAN,
Speaker of the House of Representatives.

CHA'S. HAWLEY,
President of the Senate.

Approved May 31, 1838.

WILLIAM W. ELLSWORTH.

An Act in addition to an act entitled "An Act to incorporate the Bridgeport Bank."

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the present shares of the stock of said bank, shall be reduced from one hundred dollars each to fifty dollars each, and the surplus assets of said bank remaining after the reduction aforesaid, shall be distributed among the present stockholders of said bank, in proportion to their shares of stock.

SEC. 2. That two thousand shares of new stock, of fifty dollars each, to be subscribed proceeded with and apportioned in the manner hereinabove described, shall be added to the present capital stock of said bank, after being reduced as aforesaid—to be subject to all the regulations, and invested with all the privileges belonging to the other stock of said bank.

SEC. 3. Subscriptions towards constituting said new capital stock of said bank, shall be opened in Bridgeport, for two thousand shares, under the superintendence of three commissioners, viz: Henry Dutton, Joshua B. Ferris, and Henry Beers, at such time or times between the passage of this act and the first of August next, as they shall deem proper, and of which they shall give at least fifteen days notice, in both of the newspapers printed in Bridgeport, and one of the newspapers printed in Norwalk. If the subscription shall exceed two thousand shares, the commissioners shall reduce the number of shares to two thousand shares, for which purpose it shall be their duty to make all necessary inquiry, and apportion the shares in such manner as to them appear proper, having regard to the interest of the bank and the accommodation of the public, but no person or copartnership shall subscribe or hold more than one hundred and sixty shares in the stock of said bank, and said subscribers shall pay into said commissioners, in gold or silver coin, or current bills of the incorporated banks of this state, or specie paying banks of the city of New York, five dollars on each share so subscribed, at the time of said subscription, which shall be forfeited to said company if they refuse to take the shares so subscribed for and pay all the installments thereon; and said commissioners shall direct when the residue of said stock shall be paid in, and no dividends shall be declared by said bank, until the whole of said new stock shall be subscribed and paid in, according to the directions of said commissioners.

SEC. 4. The act to which this is an addition and alteration, so far as the same is inconsistent with this act, shall be void; and the residue of the same shall remain in force.

SEC. 5. This act shall not take effect until it shall have been approved at a meeting of the present stockholders, warned and held for that purpose, on or before the first Monday in July next.

SEC. 6. This act may be amended, altered, or repealed, at the pleasure of General Assembly.

WM. W. BOARDMAN,
Speaker of the House of Representatives.

CHA'S. HAWLEY,
President of the Senate.

Approved June 1st, 1838.

WILLIAM W. ELLSWORTH.

An Act in addition to an act entitled, "An Act for forming and conducting the Military Force."

Be it enacted by the Senate and House of Representatives in General Assembly convened. That whenever an appeal shall be made to any General or Field officer from the imposition of a fine incurred by virtue of any of the provisions of the act to which this is in addition, or any other act relating to the militia of this state, it shall be lawful for the officer to whom the appeal is made to require the parties thereto and their witnesses to be examined under oath in relation to the matter contained in such appeal, which oath the said officer is hereby empowered to administer. And if any person when so under examination, shall be guilty of wilful false swearing, such person, shall upon conviction thereof, suffer the punishment by law prescribed for the crime of perjury.

SEC. 2. Be it further enacted, That the following forms be, and the same are hereby prescribed and established to be the forms of warrants to be used by the officers therein named, for the collection of military fines in certain cases.

SEC. 3. A warrant for the collection of a fine imposed upon a non commissioned officer, musician or private for non appearance on day of Company exercise and inspection.

To either of the Constables of the town of A in the County of B, Greeting.

Whereas C. D. of said town of A, a non commissioned officer (or musician or private as the case may be) of the Company Regiment of _____ and liable to perform military duty as such in said Company he having been duly enrolled therein, and had six months notice of said enrollment was on the day of _____ duly warned to appear on the (here name the place of parade) in the town of G, on the day of _____ for company exercise and inspection; and whereas the said C. D. neglected to appear with said company at said time and place for exercise and inspection as aforesaid; and did not within ten days thereafter present to me a satisfactory excuse for so

neglecting to appear; therefore on the day of I. C. T. Captain (or Lieutenant, or Ensign commandant as the case may be) of said company imposed upon the said C. D. for non appearance as aforesaid a fine of four dollars, and thereof gave notice in writing to the said C. D. and the said C. D. has not made an appeal from the imposition of said fine, nor has said fine been paid or abated; but now remains wholly unpaid and unsatisfied. These are therefore by authority of the State of Connecticut, to command you that of the goods or chattels of the said delinquent within your precincts, you cause to be levied, and (the same being disposed of as the law directs) paid and satisfied unto me, the said commanding officer the aforesaid fine of four dollars; and also, that out of the said goods or chattels you levy seventeen cents more for this warrant together with your own fees, and for want of such goods, or chattels of the said delinquent, to be by him shown unto you or found within your precincts, you are hereby commanded to take the body of the said delinquent and him commit unto the keeper of the jail in C. in the County aforesaid, within said person; who is likewise hereby commanded to receive the said delinquent, and him safely keep until he pay the said fine of four dollars and seventeen cents more for this warrant; and also satisfy your fees, or until he be otherwise by due order of law discharged. Hereof fail not and make due return of this warrant within sixty days next coming.

Dated at A, this day of C. T. captain of said company.

SEC. 4. A warrant for the collection of a fine imposed upon a non commissioned officer or private for a deficiency of arms and equipments.

To either of the Constables of the town of A, in the county of B, Greeting.

Whereas A. B. a non commissioned officer (or private as the case may be) enrolled and belonging to the company Regiment of _____

was duly warned to appear on (here name the place of parade) in the town of A, on the day of _____ armed and equipped according to law for company exercise and inspection; and whereas the said A. B. did appear at said time and place, and was then and there deficient in the following arms, ammunition and accoutrements to wit: (here describe the deficiency) and the said A. B. did not within ten days thereafter, present to me a satisfactory excuse for such deficiency; therefore on the day of I. C. T. Captain (or Lieutenant, or Ensign commandant) of said company, imposed upon the said A. B. for said deficiency the following fines, to wit: (here name the article or articles of deficiency, with the amount of the fine annexed to each article separately) and thereof gave notice to the said A. B. in writing. But the said A. B. has not appealed from the imposition of either of the fines aforesaid; nor have the same or either of them been abated or paid, but now remain wholly unpaid and unsatisfied.

These are therefore by authority of the State of Connecticut, to command you, that of the goods or chattels of the said delinquent within your precincts, you cause to be levied and (the same being disposed of as the law directs) paid unto me the said commanding officer the aforesaid fines being _____ dollars _____ cents, in the whole; and also that out of the said goods or chattels you levy seventeen cents more for this warrant together with your own fees, and for want of such goods or chattels of the said delinquent, to be by him shown unto you or found within your precincts, you are hereby commanded to take the body of the said delinquent, and him commit unto the keeper of the jail in C. in the county aforesaid, within said person; who is likewise hereby commanded to receive the said delinquent, and him safely keep until he pays the full sum above mentioned, or be otherwise in due order of law discharged, and also satisfy your fees.

Hereof fail not, and make due return of this warrant with your doing within sixty days next coming.

C. T. Captain of said Company.

Dated &c.

The like forms of warrants for non appearance and deficiency on days of Regimental or battalion exercise, inspection or review *mutatis mutandis*, Provided, always that it shall be lawful for any military officer imposing a fine in any of the cases mentioned in this act as often as occasion may require to make use of other and divers forms than those in this act prescribed so that the substance of the matter be well contained therein according to law.

WM. W. BOARDMAN,
Speaker of the House of Representatives.

CHA'S. HAWLEY,
President of the Senate.

Approved, May 31, 1838.

WILLIAM W. ELLSWORTH.

An Act in addition to an act entitled "An Act for forming and conducting the Military Force."

Be it enacted by the Senate and House of Representatives in General Assembly convened. That whenever an appeal shall be made to any General or Field officer from the imposition of a fine incurred by virtue of any of the provisions of the act to which this is in addition, or any other act relating to the militia of this state, it shall be lawful for the officer to whom the appeal is made to require the parties thereto and their witnesses to be examined under oath in relation to the matter contained in such appeal, which oath the said officer is hereby empowered to administer. And if any person when so under examination, shall be guilty of wilful false swearing, such person, shall upon conviction thereof, suffer the punishment by law prescribed for the crime of perjury.

SEC. 2. Be it further enacted, That the following forms be, and the same are hereby prescribed and established to be the forms of warrants to be used by the officers therein named, for the collection of military fines in certain cases.

SEC. 3. A warrant for the collection of a fine imposed upon a non commissioned officer, musician or private for non appearance on day of Company exercise and inspection.

To either of the Constables of the town of A in the County of B, Greeting.

Whereas C. D. of said town of A, a non commissioned officer (or musician or private as the case may be) of the Company Regiment of _____ and liable to perform military duty as such in said Company he having been duly enrolled therein, and had six months notice of said enrollment was on the day of _____

duly warned to appear on the (here name the place of parade) in the town of G, on the day of _____ for company exercise and inspection; and whereas the said C. D. neglected to appear with said company at said time and place for exercise and inspection as aforesaid; and did not within ten days thereafter present to me a satisfactory excuse for so

neglecting to appear; therefore on the day of I. C. T. Captain (or Lieutenant, or Ensign commandant as the case may be) of said company imposed upon the said C. D. for non appearance as aforesaid a fine of four dollars, and thereof gave notice in writing to the said C. D. and the said C. D. has not made an appeal from the imposition of said fine, nor has said fine been paid or abated; but now remains wholly unpaid and unsatisfied. These are therefore by authority of the State of Connecticut, to command you that of the goods or chattels of the said delinquent within your precincts, you cause to be levied, and (the same being disposed of as the law directs) paid and satisfied unto me, the said commanding officer the aforesaid fine of four dollars; and also, that out of the said goods or chattels you levy seventeen cents more for this warrant together with your own fees, or until he pay the said fine of four dollars and seventeen cents more for this warrant; and also satisfy your fees, or until he be otherwise by due order of law discharged. Hereof fail not and make due return of this warrant within sixty days next coming.

SEC. 2. The board of commissioners of common Schools shall submit to the General Assembly an annual report, containing together with an account of their own doings; first, a statement of every common school in the state, and of the means of popular education generally; second, such plans for the improvement and better organization of the common schools and all such matters relating to popular education, as they may deem expedient to communicate, and said board may require of the school visitors of the several school societies semi-annually, returns of the condition of each common school within their limits; and they shall prescribe the form of all such returns, and the time when the same shall be completed, and transmit blank copies of the same, to the clerk of each school society; and said board may appoint their own secretary, who shall devote his whole time if required, under the direction of the board, to ascertain the condition, increase the interest, and promote the usefulness of common schools.

SEC. 3. The school visitors in the several school societies, shall lodge with the clerks of their respective societies, such return of the condition of each common school, within their limits, in such particular, and at such times as the board of commissioners of common schools may specify and direct, and said visitors shall on or before the first of April in each year, lodge with the clerk of their respective societies, a written report of their own doings, and of the condition of their several schools within their limits, for the preceding seasons of schooling, with such observations, as their experience and reflection may suggest, who shall submit the same to the next meeting of said society, and said visitors may require of the several teachers to keep a register of their schools, in such form as may be prescribed by the board of commissioners aforesaid.

SEC. 4. The clerks of the several school societies shall transmit to the board of commissioners of common schools, on or before the 10th day of April in each year, such returns as the school visitors may make, in pursuance of the provisions of the preceding section.

SEC. 5. The school society committee shall not certify to the comptroller of public accounts, that the schools in their respective societies have been kept according to law, unless the provisions of the third and fourth sections of this act have been duly observed.

SEC. 6. For the compensation of the secretary, provided for in the second section of this act, the comptroller of public accounts is directed to draw an order on the Treasurer for such sum as may allow for his service, provided the same does not exceed three dollars per day, and his expenses, while employed in the duties of his office, to be paid out of any monies not otherwise appropriated.

WM. W. BOARDMAN,
Speaker of the House of Representatives.

CHA'S. HAWLEY,
President of the Senate.

Approved, May 31, 1838.

WILLIAM W. ELLSWORTH.

Young Ladies' Select School.

MISS NANCY FOOT, will commence a School

for Young Ladies, in Suffield, in the village

near the Conn. Lit. Institution, on Wednesday, the 30th inst.—The School will be open for Young Ladies

wishing to study the Languages—Greek, Latin and

French, and the higher branches of English,—the

Mathematics and Philosophy, Natural, Intellectual

and Moral; and also the common English branches.

Miss Foot's scholarship in the above named studies

is highly respectable; and her experience and suc-

cess in teaching is such as to render her school very

worthy of patronage.

Tuition for English branches, \$4 00

“ Languages, \$5 00 per quarter.

Good board, including washing, can be obtained in private families near the school, for two dollars per week.

J. S. SHAILOR, 9

WILLIAM W. ELLSWORTH.

SPRING FASHION FOR

HATS.

PLAIN Hats for Summer wear, not surpassed for

lightness, or durability by any other, and which

take the place of Silk Hats wherever they are known.

ALSO, a fine assortment of new and fashionable

Hats, adapted to the Spring trade, and which cannot

fail to please. All of our own manufacture.

HOADLEY & CHALKER.

No. 2 Pearl st., May 4.

BOOK BINDING.

SAMUEL W. SLATER, has taken a room on the

corner of Elm and Main street, near the stone

bridge, where he intends carrying on the Book Binding

business in all its branches. Particular attention given

to jobs, and the work executed at short notice.

Persons having charge of Libraries can have their

books re-bound on the most reasonable terms. His

friends and the public generally are requested to favor

him with their jobs. All work done to order.

Work from the country will be faithfully executed.

Hartford May 4, 1838.

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W. S. CRANE,
DENTIST.

Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Parley, J.

W. Crane, M. D., J. D. Stout, M. D., E. Bry-

an, New York.

March 31st, 1838.

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Notice.

THE subscribers having been appointed by the

Hon. Court of Probate for the district of Farm-

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